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Das innere Leben oder der Verkehr des Christen mit Gott und Menschen. Von Richard Löber. Dritte, gänzlich umgearbeitete Auflage. (Gotha: Schloessmann, 1900; pp. 360; M. 6.) The title of this work indicates clearly its scope. It treats of the Christian life in its inmost nature and in its manifold expressions as determined by that nature. It is thus comprehensive. It is also popular, not scholastic. The author has long been a preacher and pastor. He is a profound theologian, but his theology finds its fit expression through Christian life. With Christian experience in its roots, growth, and fruitage he has a minute acquaintance. His power of exposition and explanation is unusual, whether dealing with the life's inmost principles or its outward expression. He has a rare power of apt illustration from almost every field of human knowledge. The author knows what others have said of Christian experience, and has been a close observer of all forms of Christian life, normal and abnormal, genuine and spurious. But obviously it is his own experience which has first and chiefly made him familiar with that life. This enables him to speak and write with a singular clearness, directness, and assurance, as one having a valid authority. It never occurs to him to draw a distinction between the teaching of his consciousness and that of Holy Scripture, because they are the same in kind. This most thoughtful, thorough, inspiring, readable discussion treats of "the inner Christian life" under the following heads: its nature; the prime condition of its origin ("man's reception into the inner life of God"); its reality as opposed to an empty imagination; its preparation in antecedent experience; its sources; its birth and unfolding; its "high points" (or seasons of extraordinary intensity); its sicknesses and death; and its ultimate completeness. As an aid to the cultivation of one's own Christian life there are few, if any, better discussions. The minister of Christ will find the treatise invaluable in many ways. If it were translated into adequate and idiomatic English and published in a suitable form, it could hardly fail to have a wide sale and a wholesome influence.—GEO. D. B. PEPPER.

Die seelsorgerliche Diagnose. Von Bernard Liebermann. (Leipzig: Velhagen & Klasing, 1900; pp. ix + 194; M. 3.) This book will prove interesting and helpful to pastors who believe that, in a time when the masses are turning away from religion and the church, the Christian pastor has the special mission to win back as many as he can, and that the means through which this is to be accomplished is

personal contact. The book lays special emphasis upon the value and success of such personal pastoral work. It is written on broad lines, taking account of the whole of man's moral and social life as it is seen in Christian communities. It points out the psychological as well as the physiological characteristics of the whole catalogue of sins which poison the soul and are at the bottom of all the antagonism to religion. A special feature of the book is the many examples, drawn either from the personal experiences of the author, who is a pastor in Hannover, or gathered from the standard works on pastoral theology. The author has the Augustinian view of sin and knows but one reliable remedy for its cure—the Christ-life in the soul of man.—*Der Glaube. Ein Beitrag zur Reform des Katechismusunterrichts.* Von Bernard Dörries. (Göttingen: Vandenhoeck & Ruprecht, 1901; pp. ix + 334; M. 4.80.) In this book an attempt has been made—and the success of it may be inferred from the fact that the third edition of the book is before us in review—to interpret the scripture doctrines of creation, the person and work of Christ, and the office and work of the Holy Spirit in the light of Ritschl's system of doctrine. The author declares himself to be an ardent follower of Ritschl, and calls his book a contribution toward the reform of the Lutheran Catechism, because he has selected the statements of the doctrines just mentioned as they are usually taught from Luther's Short Catechism. The expressed purpose of this book is to give pastors and teachers who are charged with teaching Luther's Catechism, and who are in sympathy with Ritschlian views, a connected and popular exposition of these views and so aid in popularizing them. The book is very clearly written, but one feels at times that the great German Reformer would protest most emphatically against the construction put on some of his doctrinal statements, if he were allowed to read them.—ALBERT J. RAMAKER.